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NOTES AND COMMENT

On July 16, 1920, the Secretary of the Board of Editors had the honor of presenting to the Holy Father, Benedict XV, Who received him in private audience, a handsomely bound set of THE CATHOLIC HISTORICAL REVIEW. His Holiness blessed the REVIEW, its editors, contributors, and subscribers, and expressed His satisfaction at the progress of the work since its inception in 1915.

A complete set of the *Acta Sanctorum* is for sale at the Bollandists, in Brussels. Price: \$1,000.

The publications of the Bollandists comprise the following works:

A. The ACTA SANCTORUM of which three editions exist: 1. the original *Antwerp Edition*, composed of fifty volumes, printed at Antwerp, one at Tongerlo (during the French Revolution, 1794), and thirteen volumes, printed at Brussels; 2. the *Venice Edition* commenced in 1734, and stopped (at volume five of September), in 1770; 3. the *Paris Edition*, begun in 1863 by Victor Palmé, in sixty volumes. Neither of the three editions has followed a uniform method. Each month forms a distinct series, which fills sometimes two, three or more volumes. It is necessary, therefore, always to mention the edition in citations from the *Acta*.

B. The ANALECTA BOLLANDIANA, published quarterly, forms an annual volume of 640 pages. It was begun in 1882. With the second volume (1883) a supplement was begun, and with volume x (1891), a *Bulletin des publications hagiographiques*, was started. Volume xxxiii (1914) was interrupted by the war. The volume for 1920 will be the thirty-eighth, and the intermediary volumes will be published as soon as possible.

C. SUBSIDIA HAGIOGRAPHICA, a series of monographs, publications of texts, catalogues, Repertoria, etc., of which the following are examples: *Repertorium hymnologicum*, *Bibliotheca hagiographica graeca*, *Bibliotheca hagiographica orientalis*.

The recent publication of Father Delahaye, whose *Legends of the Saints* caused such a stir a decade ago, entitled *L'Oeuvre des Bollandistes* (1615-1915), (Brussels, 1920, pp. 284), contains a complete history of their labors during the past three centuries. As Father Lechat points out in another part of this issue, this volume dedicated to our revered friend, Dr. Jameson, has been translated into English and is now in the printer's hands.

During our visit to the Bollandists in Brussels, we asked one of these world-renowned scholars to make an announcement to our readers. As a result, Father Lechat has given us a description of the work, which will be found elsewhere in this number. As is well known among students of history in the United States, Dr. J. Franklin Jameson, of the Carnegie Institution, Department of Historical Research, made in October last an extended appeal to all interested in historical study to assist the Bollandist Fathers in their project of resuming the *Analecta*

Bollandiana. This letter was sent out to all the Catholic clergy of the United States, by Bishop Shahan, who added:

This periodical is practically the workshop of the Bollandists. It ought to be in the library of every Catholic house of studies, seminary, or novitiate, and in the library of every student interested in the story of the good men and women who have tried for so many centuries to follow in the footsteps of the Divine Master.

Under date of August 24, 1920, Father Lechat writes us:

We have at present twenty-two (22) American subscribers to the *Analecta*, of which twelve (12) have come to us since the armistice. Before the war, we had ten (10) subscribers in the United States. You will see that there is, therefore, much progress to make in America in this regard. Rest assured, that we are all heartily grateful to our good friends in America for all they have done to help us keep the *Analecta* alive under the critical times we are now encountering in Belgium.

The subscription price is 20 francs (Belgian) a year. Subscriptions may be sent to the Société des Bollandistes, 22 Boulevard St. Michel, Brussels, Belgium.

An announcement of supreme historical interest is that sent out during the past summer by the University of London, regarding the creation of a School of Historical Research. It is of quite recent years that Englishmen have begun to realize the practical value of higher education and research. The absence of a higher historical school in England was first brought home at the outbreak of the war. This fact is quite frankly stated in the Appeal for Advanced Historical Studies made by a Committee for that purpose:

One of the main reasons of the disadvantages under which we found ourselves laboring in that time of peril was the fact that we had never taken pains to attract to our island the able young students of each generation, who ultimately do so much to form opinion abroad. . . . A great opportunity is here presented to remedy this state of things, and to provide post-graduate students of all countries, within and without the Empire, with facilities for guided research in our unequalled but too little used National Archives. Hitherto those students have been compelled to go elsewhere than to Great Britain to finish their courses. Before the war they chiefly went to Germany. . . . Meanwhile our marvellous National Archives, the full wealth of which has lately been emphasized by the labours of the Royal Commission on the Public Records, remain only too little studied even by Englishmen.

The University of London now proposes to remedy these defects by the establishment of a center for historical research. Professor Pollard has given a further account of the scheme in a paper, *The Claims of Historical Research in London* (London, Univ. of London Press, 1920, pp. 6). It is logical that such a school be founded in London, and the entire project will be welcomed by foreign post-graduate students. If previous to the war, these students went to Paris to the Ecole Pratique des Hautes Etudes, the Ecole libre des Sciences Politiques, or to the Ecole des Chartes; if before the war, young scholars went to Berlin and other German Universities; if a group of foreign students could always be found the past hundred years at Louvain, the reason is obvious: they

found in these places professors of world-wide reputation, schools that offered them every possible advantage in the line of advanced historical work, and a profound sympathy and encouragement on the part of all they met. The war is over. The armies are gone back to their peaceful avocations. The war has been the cause of much destruction—destruction more savage and total than at any previous time in history. But the war has not destroyed scholarship nor the yearnings of the young generation growing up around us for the same advantages in higher education which so many of us enjoyed before the swift and sudden outbreak of six years ago. To place limits—geographical or otherwise—upon these graduate students is beyond the power of anyone. The University student is not much different from his predecessor in the Middle Ages, when he followed the *man* who attracted him. Today as then he will go where he can obtain the best; and war or no war, if that best is to be found again in German University circles, there will he go again, and there he should, in all logic, be found. If the University of Paris, or the Institut Catholique of Paris, the University of London or the other English universities, or the Catholic University of Louvain, hope to attract the American student, then the courses and the equipment of these intellectual centers must equal or surpass the centers which proved so attractive before the war. London is undoubtedly attractive because of the British Museum and the Public Record office. Nowhere else in the world will the student receive more sincere help and encouragement. But the student must be trained before he enters these great treasure-houses. There should be a school to assist the student in utilizing their advantages. Courses leading to degrees equivalent in value and in honor to American University degrees should be offered. The best professors in the historical sciences should be obtained, and the student should find in all his surroundings that same liberality of thought, devoid of bias, of prejudice, and, the word can be used justifiably, of cramping nationalism, that same historical-mindedness, which he found on the Continent. A School of Historical Research is really needed in London, and it will receive encouragement from every section of the English speaking world. The absence of such a school is a national defect. Professor Pollard states the case very fairly. He recognizes the almost universal custom for graduates of overseas, American, and European universities who aspire to become university teachers to go abroad for wider experience and training in the subjects they hope to teach. He concludes:

Before the war they went anywhere rather than to British Universities because of the lack of some such provision as that for which this appeal is made; and its absence has cost the Empire not a little in reputation as well as in more material respects. The advancement of knowledge and understanding is the true function of universities; and if British universities are to make their proper contribution to the total sum, they cannot afford to neglect any means of imparting to those students from abroad who are best qualified to appreciate it a knowledge and understanding of the truth that is embedded in the incomparable records of the capital of the British Empire.

London alone can render this service to the Empire and to mankind, to the world of learning and to the science of politics. For London alone possesses the means. Its growth as a center of human activity, embracing nearly

two thousand years of history, has culminated in a preeminence which cannot be disputed. Its records are unrivalled, its opportunity unique, its privilege complete. It is a city set on a hill, and only the light remains for its citizens to kindle.

The eminent Jesuit historian, Rev. Thomas J. Campbell, in a recent number of the *REVIEW* (Vol. V, pp. 353-376) published a scholarly account of one of America's greatest missionaries, Father Eusebio Kino, S.J. (1644-1671). Father Kino's name has been spelled in a variety of forms, and Father Campbell, who holds to the spelling *Chino*, claims that his family was of Italian origin. Among the discussions aroused by Father Campbell's article, the following letter to the *REVIEW*, from the Rev. F. J. Holweck, of the St. Louis Catholic Historical Society, has a special value:

One of the interesting questions in the history of a great man is that of his origin; and one of the most fascinating pursuits of the historian is the work of research into the family, the town, the province, and the nation of his hero. The humblest village in a remote region appears to men in a halo of glory if one of its sons has become renowned as a benefactor of men or as a hero. Seven cities of ancient Greece have laid claim to the proud distinction of being the birthplace of Homer. If any one of these could prove its claim, it would now be rejoicing in what would amount to an immortal glory.

Of late the limelight of public attention has been thrown on Father Eusebio Francisco Kino, S.J., the greatest missionary of the Alta Pimería, that is, the Mexican province of Sonora and the southern half of the state of Arizona. Interest in his person has been aroused particularly by the rediscovery of the long-lost manuscript of his *Favores Celestiales*, a complete history of his labors written in a rather pompous style by P. Kino himself, at his little mission of Dolores on San Miguel River. This manuscript was found in the public archives of Mexico City by Dr. Herbert E. Bolton, professor of American History at the University of California, about 1908 and published in 1919, under the title *Kino's Historical Memoir of Primeria Alta. A contemporary account of the beginnings of California, Sonora, and Arizona by Father Eusebio Francisco Kino, S.J., Pioneer Missionary, Explorer, Cartographer, and Ranchman, 1683-1711*, 2 vols. Cleveland (Arthur H. Clark Company), 1919.

P. Kino's *Memoir* gives us information of his missionary activity in America, but the data we have regarding his birthplace and his nationality are scanty and uncertain. Three different opinions are brought forward:

1. Some authors claim that he was a German. H. Bancroft calls him Eusebius Kuehn, as his name was doubtless written in his earliest years. Huonder says that Kino is the Spanish or Italian form of Kuehn. Bolton also writes: "Though his name was Italian in form, Kino's birth, education and early associations were altogether German" (p. 29). Shea styles him "the remarkable missionary, Father Eusebius Francis Kuehn, called in Spanish 'Kino.'" (*Hist. of the Cath. Church*, Vol. I, p. 526.) P. Kino calls himself "Germanus" on the map which he drew of the gulf region of California. (*Historical Records and Studies*, Vol. VIII, June, 1915, p. 192.) It bears the inscription: *Tabula Californiae, Anno 1702. Ex autoptica observatione delineata a R. P. Chino e S. J.—Via terrestis in Californiam comperta et*

detecta per R. Patrem Eusebium Franc. Chino e S. J. Germanum. Adnotatis novis missionibus ejusdem Societatis ab anno 1698 ad annum 1702. The historian Volgelsang rather violently defends this theory against Father Campbell. (cf. *Pastoralblatt*, May, 1920.)

2. Another theory claims that he was a Rhaeto-Roman (Ladino). The *Handatlas* of Andrae in the map of the nations of the Austrian Empire indicates that the Val di Non, Kino's home, is inhabited by Rhaeto-Romans, akin to the Romonsch in the Swiss Canton Grisons, the Ladini in three small Tyrolean valleys and the Friulians in the Italian province of Venezia.

3. Father Campbell, S. J., in this REVIEW (Jan. 1920, p. 35, ss), shows that our missionary's name was Chino, not Kuehn, and contends that by nationality he was an Italian.

From the sources accessible in America, it was impossible to decide which opinion was correct. It was even uncertain, in what place of the southern Tyrol Kino was born. Shea claims this honor for the city of Trent, following the *Libro de Profesiones* of the Society of Jesus of the Province of Mexico, which states, that he was a "native of Trent, born Aug. 10, 1644." Huonder in the *Catholic Encyclopedia* says that Kino was born in "Welschtyrol" (Welschtyrol: that part of the Tyrol not inhabited principally by German-speaking people; specifically South Tyrol, inhabited principally by Italians (*Century Dictionary*, IX, 1016). Bolton defines the place of his birth as "the valley of Nonsburg (*sic*) near Trent," i. e. the Val di Non, the lower valley of the river Noce, an affluent of the Adige. The Val di Non is called in German "Nonsberg" (not Nonsburg).

To settle these questions, I applied for information to the parish priest of Fondo, a town of the upper Val di Non. This reverend gentleman forwarded my missive to Father Simone Weber, a priest of the city of Trent and editor of a religious periodical. Father Weber answered without delay. He sent me a sketch of his famous countryman, P. Kino, which he had written in 1909. He also added a personal letter which, with part of the sketch, we reproduce in full from the Italian original, because it solves the questions without a shadow of doubt.

In the history of Christian civilization we, and not the least also among the men of our own land, meet so many noble and generous characters, that I do not know which of them I should place before you as an example, all being so richly deserving of mention.

Among those who consecrated their lives to the service of their fellow-men and left their names engraved upon the rocks of civilization we would mention today P. Eusebio Francesco Chini of Segno, a village belonging to the parish church of Torra in Val di Non.

He was born Aug. 10, 1645 of Francesco Chini and Margherita Luchi. His parents were well-to-do farmers; when they saw that their son manifested a good disposition and an aptitude for learning, they sent him for his first studies to Trent, then to Freiburg in Baden, where we find him in 1664 and 1665 as a student of philosophy. . . . (From S. Weber's sketch in the *Amico delle Famiglie*.)

The letter of Father Weber reads as follows:

Trent, June 21, 1920.

Rev. Dear Sir:

The pastor of Fondo sent me your letter of May 29, in which you announced the discovery of the *Favores Celestiales* of P. Chini and

asked for information. I am happy to give you certain data by quoting an article written by myself and published in my paper (*Amico delle Famiglie*) at Trent, in the year 1909.

I have in my possession the autograph will of P. Chini, written by him at Ingolstadt, Dec. 10, 1667. The date of his birth I have taken from the parish register of Torra in Val di Non, which is the parish to which Segno, the home of P. Chini, is affiliated. The nationality of P. Chini is Italian, as is and was also that of the Val di Non, which is one of the most beautiful valleys of the Trentino.

The population of Val di Non had the distinction of Roman citizenship, which it enjoyed from olden times through a decree of Claudius dated at Bajae, March 14, 46. The edict is inscribed on a magnificent bronze slab, discovered at Cles and now preserved in the museum at Trent. It is the most important monument of the valley and is known as "tavola Clesiana." It has been described by Mommsen and others.

If P. Chini called himself "German," it was not to indicate his nationality, but solely because the ecclesiastical principality of Trent (founded by a donation made to Bishop Ulric II in the year 1027), was a dependency of the Germano-Roman Empire and the prince-bishop was a vassal of the Emperor.

Moreover, the students of the Trentino who attended the universities of Padua, Bologna and Freiburg, joined the societies formed by Germans because they also, as I have said, belonged to the Empire, and because in these societies they enjoyed certain privileges which were denied to Italians.

Therefore the "Germanus" of P. Chini must not be taken in the sense that he was a Teuton himself, his family, his country, his valley, were and are distinctly Italian.

The surname of his family, after the year 1500 is Chini, and sometimes Chino. At Segno, the home of P. Eusebius, there exist, at the present time many families by the name of Chini. His family was not rich, but well-to-do, and from it sprang many notaries and priests. In 1798 a family "Chini of Segno" received the title of nobility, which is now lost probably through the extinction of the family.

These are the dates which I have been able to gather rather hurriedly. If you desire copies of the birth record or will, you have only to inform me.

I shall be grateful if you favor me with particulars regarding Bolton's discovery.

With sincere regards

FR. SIMONE WEBER, *Trent.*

From these documents we see:

1. That our hero's name was originally Eusebio Francesco Chino.
2. That he was born August 10, 1645, not 1644, as others state.
3. That the names of his parents were: Francesco Chini and Margherita Luchi.
4. That his native town was Segno in the parish of Torra, Val di Non.
5. That although a subject of the German Empire he was ethnically an Italian.

Father Holweck reaches the conclusion that Father Kino's name was never written Kuehn. "He was called," he says, "Chini (pronounced Kini) in his home and in Germany. The *Neuer Weltbott* calls him Chinus. (A copy of this missionary periodical, printed at Augsburg in 1726, I was kindly permitted to consult in the library of the Jesuit Fathers of St. Louis University.) But why did Father Chini change the spelling of his name? He changed it when he came to America, because in Spanish Chino (pronounced *Tshino*) means Chinaman; in America a Chino (*Tshino*) is the bastard of a negro and an Italian woman. To maintain the hard pronunciation of the Italian *Ch*, Chini himself substituted to the *Ch* the German letter *K*. 'Padre Chino,' says Father Campbell, 'would have been a very awkward designation in Mexico.' In Spanish documents his name sometimes is spelled Quino, *qu* being the Spanish designation for the *K* sound."

The honored founder of the Monastery of the Visitation of Georgetown, D. C., was the Most Reverend Leonard Neale, D.D. (1746-1817), the Second Archbishop of Baltimore, and a professed Father of the Society of Jesus, of which four of his brothers were also members. Descended from an old and distinguished family of Maryland, where the penal laws prohibited Catholic worship and Catholic education, he and his brothers were sent abroad to the Jesuit College at St. Omer in Flanders, thence to Bruges, and later to Liège, where he was ordained a priest of the Society of Jesus. On the Suppression of the Society in 1773, Father Neale went to England with the English Jesuits and was engaged in pastoral work for five years, after which he obtained leave to set out for the mission of British Guiana, South America, where he converted and baptized hundreds of the poor natives.

A man of prayer and contemplation, he was often consoled by heavenly favors. Once as he knelt absorbed in God he beheld in vision a long procession of virgins, clad in religious garb and led by one of particular dignity. Near him stood St. Francis de Sales in pontificals, and pointing to them he said: "Thou shalt build a House of this my Order." Then he beheld an Angel who from a fountain poured streams of crystalline pureness, chanting ever and anon, *Pax super Israel!* From that moment Father Neale's heart was inflamed with a desire to fulfil this heavenly prophecy. He had never seen a Visitation nun or even the picture of one, strange to say.

His health having failed, he left Demarara (named by the English, Georgetown) in 1783, for his home in Maryland, where he arrived in late spring after twenty-five years of absence. He joined his brother Jesuits, among them Father John Carroll, afterwards Prefect-Apostolic of the United States, later Bishop, and finally Archbishop of Baltimore. He served as pastor at Port Tobacco, and subsequently went to Philadelphia to replace two priests who had fallen victims to yellow fever. Here he was made Vicar-General by Bishop Carroll; and to him here came the saintly Miss Alice Lalor, a native of Ireland, destined to become the Foundress of the Visitation in America.

Born of pious parents and brought up in heroic practices of virtue in that persecuted land, with several companions she had consecrated her virginity to God. In leaving Ireland in 1794, with her married sister, she bound herself by a promise to Bishop Lonergan to return in two years to help him to found a Religious Community. During the long voyage she formed a friendship with two young widows who, like herself, ardently longed for the cloister.

Father Neale at once discerned the beauty and strength of Miss Lalor's soul and devoted himself to the task of leading her and her two companions to perfection, hoping secretly that the time for the fulfilment of his vision was near. During their conferences he urged upon her the pressing needs of the Catholics in this country—the great field open before her for good, wherein she could reap a hundredfold for eternal life. His arguments and entreaties finally prevailed; the three friends began a Community life of austerity and prayer, teaching little children and visiting the sick and poor.

In 1798, Bishop Carroll recalled Father Neale and appointed him President of Georgetown College, which the zealous prelate had recently founded. The new president at once invited his three penitents to repair to Georgetown and take up their abode with a small number of Poor Clares, who had fled from France, and who now in extremewant kept a little school not far from the college. Miss Lalor and her friends gladly obeyed the summons of their holy director; and a little later Father Neale purchased a house and lot nearby, furnished it modestly with the requisites for a school, and installed them in it on June 24, 1799, a day that he ever regarded as a day of grace and rejoicing, on which the prayers of many years began to put forth the buds of hope. The new school was greeted with enthusiasm by the Catholics, who called the teachers "The Pious Ladies"; the founder, not knowing the rules of the Visitation, to which he was secretly drawn, gave them rules similar to those of the Society of Jesus; and his rules and recommendations were kept with austere exactness.

In 1800, Father Neale was consecrated Bishop of Gortyna and Coadjutor of Bishop Carroll; but retaining his presidency of the college, he continued to reside in Georgetown. The Poor Clares preparing to return to France in 1804, he purchased their possessions; and in their modest library, to his joy and that of all the Sisters, was found the *Book of the Rules, Constitutions and Directory of St. Francis de Sales for the Visitation*. His fervent Daughters now gave themselves to the most careful study and observance of the new prescriptions, while his desire to consolidate them with the Visitation grew in intensity. As the years went by, several Sisters were added to the Community, but their poverty was extreme insomuch that their virtue was often carried to heroism.

Bishop Carroll became Archbishop of Baltimore in 1808, with Suffragan Sees at New York, Philadelphia, Boston and Bardstown. He now urged his Coad-

jutor to merge his Community into the one Mrs. Seton was about to form. Failing in this, His Grace proposed the Ursulines, a rich woman of Baltimore having promised to found and endow a Convent of Ursulines in that city. Still another project to unite his Sisters with the Carmelites was strongly supported. But Bishop Neale, inflexible, turned a deaf ear to all. The fervor of the Sisters, their long-suffering and constancy now induced him to admit them to simple vows, and having given them a retreat of eight days, he professed them on the Feast of St. Francis de Sales, January 29, 1814.

During the following year, Dr. Carroll, the great Archbishop whose lot had been cast in such heroic times, who for thirty years had guided the affairs of the Church, a central and noble figure, now in his eightieth year, yielded at last to the pressure of age and infirmities, and on December 3, 1815, his soul went forth to his eternal reward. Bishop Neale succeeded to his dignities. For six years he had been vainly trying to establish relations with Pope Pius VII, held a prisoner by Napoleon. The world's conqueror had fallen on June 18, 1815, and Pius was again a sovereign on his Papal Throne. The new Prelate, early in 1816, hastened to communicate to His Holiness the formation in his Diocese of a Sisterhood according to the Rules of the Visitation. After narrating the different trials through which they had passed during seventeen years, he solicited from His Holiness the power to receive his fervent Society to solemn vows of religion according to the Institute of St. Francis de Sales. Pius VII, by an Indult dated July 14, 1816, granted his petition in its fullness, conferring upon Archbishop Neale the power to receive the Sisters and extending to them "all the indulgences and privileges enjoyed by the Religious of the Visitation of the Blessed Virgin Mary."

The day of the arrival of the Brief at Georgetown was a day of supreme happiness for the little flock. Preparations for the momentous action in prospect were hastened, and the Feast of the Holy Innocents, 1816, inaugurated a month of holy ceremonial and festivity. On the morning of that day, the birthday of St. Francis de Sales to a heavenly life, Mother Teresa Lalor and the two oldest Sisters were clothed with the white veil of the Order by the saintly Archbishop; and in the afternoon they pronounced their solemn vows and received the black veil and silver cross. On the Epiphany, 1817, the white veil was given to seventeen sisters; and on its octave to the rest of the Community, which now numbered thirty-five—thirty choir Sisters, four Lay-Sisters and one outsider. The Espousals of Our Lady, January 23, brought the happiness of solemn vows to the majority of these souls, so long and severely tried, and the others consummated their consecration to the Divine Spouse on the Feast of St. Francis de Sales, January 29th.

Archbishop Neale, radiant with joy, said: "Now I can sing my *Nunc dimittis* with Holy Simeon, for I am ready to leave this world." An unconscious prophecy, for the angels were already holding out the crown to this venerable servant of God. Not long after, a heavenly warning having been given him, he

began putting all his affairs in order. Among the numerous and important letters he issued was a pressing one to Rev. Joseph Picot de Clorivière, a distinguished French priest who had been engaged for some years in the difficult mission of Charleston, S. C., entreating him to come to Georgetown and take charge of the nuns of the Visitation—his fatherly love watching over their future as over their past. On June 16th, he said his last Mass and gave Holy Communion to the Sisters. Extreme weakness followed, and during the afternoon apoplexy developed. Surrounded by his brethren he received the last Sacraments with holy fervor, and on June 18th, a little after the noon hour, the beloved Archbishop and founder surrendered his soul to God in sentiments of joy and resignation. The funeral ceremonies were conducted at the Church of the Holy Trinity, Georgetown; but the sacred remains of Archbishop Neale were interred in the Convent vault, whence later, after the erection of the Chapel of the Sacred Heart in 1821, they were exhumed and placed in a crypt supported by two pillars just below the Sanctuary, where they are held in benediction by the successive generations of his Visitandine Daughters.

Some months later, Father de Clorivière, having broken the bonds which detained him in his southern mission, came to Georgetown, where he became the spiritual guide, teacher and temporal benefactor of the Community until his death in 1826. He expended his whole fortune in their behalf, building a beautiful Chapel, an academy and a new monastery, as well as a school for the children of the parish. Buried in the Convent crypt, his epitaph styles him with perfect truth, *Fundator Alter* to the Sisters. The pupils grew up in such innocence and piety that the school seemed rather a novitiate with the saintly Archbishop as director and afterwards with Father de Clorivière; seventeen girl postulants had already “gone over” to the Monastery.

Successive Foundations made by the Monastery of the Visitation of Georgetown in various cities of the United States are as follows: Mobile, Ala., 1832; Kaskaskia, Ill. (afterward transferred to St. Louis, Mo.), 1833; Baltimore, Md., 1837; Frederick, Md., 1846; Washington, D. C. 1850; Catonsville, Md., 1852; Parkersburg, W. Va., 1864; Toledo, Ohio, 1915.

The Act of Incorporation of the Visitation Sisters given to us by Bishop Corrigan of Baltimore, is as follows:

TWENTIETH CONGRESS OF THE UNITED STATES;
AT THE FIRST SESSION,

Begun and held at the City of Washington, on Monday, the third day of
December, one thousand eight hundred and twenty-seven.

AN ACT

To incorporate the Sisters of Charity of Saint Joseph, and the Sisters of the
Visitation of Georgetown, in the District of Columbia.

BE IT ENACTED by the Senate and House of Representatives of the
United States of America, in Congress assembled, **THAT**, Mary Augustine
Decount, Elizabeth Boyle, Jane Smith, Rosetta White, Margaret George,

Bridget Farrell, Frances Jourdan, Ann Gruber, Adele Salva, Sarah Thompson, Margaret Felicita Brady, Scholastica Bearns, Julia Shirk, Louisa Roger, Martha Dadisman, Mary Joseph Rivell, Mary Agnes O'Conner, Mary Clare Shirley, Mary Paul Doglass, Eliza Martina Butcher, Eugina Clarke, Jane Boyle, Rosetta Tyler, Mary Love, Ann Collins, Mary McGinnis, Elizabeth Dellow, Rachel Green, Ann Elizabeth Corby, Mary Maria Sexton, Jane Regina Smith, Helena Elder, Catherine Stigers, Ann Frances Richardson, Ann Magdalene Shirley, Maria Muller, Ann Parsons, Rebecca Gough, Ellen Piggot, Margaret Shannon, Mary Green, Mary Delene, Ellen Timmons, Mary Harding, Mary Ann Fagan, Eliza Susan Knot, Margaret Brady, Mary Frances Boarman, Ann Dorsey, Eliza Magner, Barbara Marlow, Mary Gibson, Lydia Dix, Mary Twyger, Eliza Smith, Bridget Gibson, Ellen Hughes, Ann Wickham, Elizabeth Graver, Mary Council, and their successors hereafter to become Sisters of Charity of Saint Joseph, according to the rules and regulations that have been, or may hereafter be, established by their association, be, and they are hereby, made, declared and constituted a corporation or body politic, in law and in fact, to have continuance forever, by the name, style and title of the Sisters of Charity of Saint Joseph.

SECTION 2. And be it further enacted, THAT Eliza Matthews, Alice Lalor, Harriet Brent, Mary Neale, Elizabeth Neale, Margaret Marshal, Ann Combs, Louisa Jones, Jane Neale, Ann Wright, Elizabeth Clarke, Louisa Queen, Jane C. Neale, Mary Ann Boarman, Grace Turner, Mary Cummins, Eleanor Miles, Mary Olivia Neale, Ann Diggs, Catherine Corish, Lucretia Ford, Mary Caroline Neale, Mary King, Joanna Barry, Mary E. Neale, Margaret Cooper, Sarah Cooper, Margaret Dent, Elizabeth Wiseman, Jerusha Barber, Elizabeth Lancaster, Matilda Flanagan, Mary Brooks, Margaret King, Rebecca Harrison, Laura Bevans, Williamina Jones, Susan Duke, Catherine Murray, Eleanore Corcoran, Bridget Lynch, Margaret O'Conner, Elizabeth Myers, Catherine Waide, and Ann French, and their successors hereafter to become Sisters of the Visitation, according to the rules and regulations that have been, or may hereafter be established by their Association, be, and they are hereby, made, declared, and constituted a corporation or body politic, in law and in fact, to have continuance forever, by the name, style and title of the Sisters of the Visitation.

SECTION 3. And be it further enacted, THAT all and singular the lands, houses, tenements, rents, legacies, annuities, rights, property, privileges, goods and chattels, heretofore given, granted, devised or bequeathed to either the said Sisters of Charity of Saint Joseph, or Sisters of the Visitation, or to any individual of either, or to any person or persons for the use of either of said societies, or that have been purchased for or on account of the same, be, and they are hereby vested in and confirmed to the said corporations respectively, and that they may severally purchase, take, receive, and apply to the uses of their associations, according to the rules and regulations that they may respectively establish, from time to time, for the management of the concerns of their societies, any lands, tenements, rents, legacies, annuities, rights, property, and privileges, or any goods, chattels or other effects, of what kind or nature soever, which shall or may hereafter be given, granted, sold, bequeathed, or devised unto them respectively, by any person or persons, bodies politic or corporate, capable of making such grant, and that they may respectively dispose of the same: Provided always, that neither of the said

associations shall at any time hold, use, possess, and enjoy within the District of Columbia, either by legal seizure or trust for their uses and benefits respectively, more than two hundred acres of land; nor shall either of said societies hold, in their own right, or by any other person in trust, or for their benefit, an amount of real estate, the annual income of which shall exceed thirty-five hundred dollars.

SECTION 4. And be it further enacted, THAT the said corporations, by the names, styles, and titles aforesaid, be, and shall be hereafter, capable in law and in equity, respectively, to sue and be sued, within the District of Columbia and elsewhere, in as effectual a manner as other persons or corporations can sue or be sued, and that the said corporations, or a majority of them, respectively, shall severally adopt and use a common seal, and the same to use, alter, or change at pleasure. And, from time to time, make such by-laws, not inconsistent with the Constitutions of the United States, or any law of Congress, as either may deem expedient and proper.

SECTION 5. And be it further enacted, THAT if at any time hereafter, any, the persons herein before named, or any of their successors, shall cease to be members of said Sisterhoods, respectively, such person or persons shall thereafter have no control in the proceedings of said corporation, under, and in pursuance of the provisions of this act.

(Signed) Andrew Stevenson, Speaker of the House of Representatives.

“ J.—Smith, President of the Senate *protempore*.

Approved: 24 May, 1828.

(Signed) JOHN QUINCY ADAMS.

ALL TO WHOM THESE PRESENTS SHALL COME, Greeting:

I CERTIFY, That that writing on the annexed parchment is a true copy, faithfully compared with the Roll in this office.

IN TESTIMONY WHEREOF, I Henry Clay—Secretary of State of the United States, have hereunto subscribed my name, and caused the Seal of the Department of State to be affixed.

Done at the City of Washington, this Sixteenth day of August—A. D. 1829—and of the Independence of the United States of America the fifty-third.

(Signed) H. CLAY.